

The Indian Missionary Record

VOL. 3. No. 2.

FEBRUARY, 1940

Published Monthly

LORD TWEEDSMUIR DEAD

On Sunday evening, Feb. 11th, our Governor General passed away in a Montreal Hospital, after a short illness. We wish to express our sorrow at his sudden departure.

We recall the visit Lord Tweedsmuir paid to Lebret Indian School, on May 14th, 1938, and how interested he was in the Indians, and the work done for their education.

I. M. R. BEGINS THIRD YEAR OF PUBLICATION

The North-West Review, leading Catholic weekly in Western Canada, carried the following excerpt in its last issue:

SASKATCHEWAN INDIANS PUBLISH PAPER "Indian Missionary Record" Begins Third Year of Publication.

The "Indian Missionary Record" is a Catholic monthly published at the Qu'Appelle Residential School in Lebret, Sask., for the Catholic Indian population of Western Ontario, the provinces of Manitoba and Saskatchewan. Beginning in January 1938, as a mimeographed periodical it soon developed into a regular little newspaper, first printed in Winnipeg and then in Regina, at the Oblate Marian Press.

The paper was founded and is still edited by Rev. G. Laviolette, O.M.I. It is printed mostly in English but it also contains articles in three Indian tongues: the Sioux, Cree and Saulteaux. The appearance of this periodical certainly marks a step forward in the path of Catholic and social progress among the Indians of Central Canada. It is a valuable asset for the furtherance of the civil and religious advancement of our Indian co-citizens. Along with well written editorials dealing with the various aspects of the Indian problem of Canada it also contains a wealth of news on the numerous institutions of education erected throughout central Canada for Indian children, and many other items of interest to Indian people, including articles written by the Indians themselves.

The price of a one-year subscription is 50 cents. This little paper affords a wonderful opportunity to all who take an interest in the advancement of our Canadian Indians. With the January 1940 issue begins a serial story on the beautiful life of the saintly Indian maiden, Catherine Tekakwitha, written by "Father Guy, O.M.I.", author of a series of remarkable articles on the native religions of the Indians.

The Beauval Indian school is situated north of Prince Albert, Sask. It was built some years ago, entirely by the Oblate lay brothers, who even made the bricks. The building is thoroughly modern, notwithstanding the great distance which separates it from civilization. It can only be reached by river or by plane. Fr. F. X. Gagnon, O.M.I., is the principal, and the Grey Nuns (10) are in charge of the 100 pupils of the school.

THE ORIGIN OF SYLLABIC CHARACTERS

The United Church plans to celebrate the centenary of James Evans, whose contribution to missionary work among Canadian Indians is among the most noteworthy in the annals of Canadian Church life.

The main celebration will be held at Norway House, where James Evans invented an alphabet so simple that Indians, whose language had never been reduced to a written form, learned to read it in a few days. Norway House is 25 miles beyond the north shore of Lake Winnipeg, and approximately 350 miles north of Winnipeg.

It was in 1840 James Evans perfected a new alphabet for the Indians, using symbols for syllables, which later came to be known as the Cree Syllabic system. It is now in use on Indian reserves from the eastern slopes of the Rocky Mountains to the shores of Labrador. It has even penetrated into the inland reserves of British Columbia and the principle has been put to use in the foothills of Tibet.

Inventing the language symbols was only part of the task. Evans was confronted with the problem of printing. Since he was hundreds of miles away from a type foundry, he made his first type faces of wood, which he fashioned with a pocket knife. Later he ran type in hand-made moulds, of lead bullets and tea caddies. A mixture of fish oil and powdered charcoal served for ink, and a printing press was improvised from a fur press. Then with birch bark for paper he gave a Gospel to the Indians in a form in which it could be read in their own language. He thus became the first printer in western Canada as well as the first missionary in northern Manitoba.

Among the better known publications in Cree syllabic characters are the following:

A monthly messenger, published at Hobbema, 50 cents a year; The Church calendar, also published at Hobbema, Alta; Prayerbook and Catechism in the Cree Language; The Four Gospels in Cree (Beauchemin, Montreal, Editor); Prayerbook in Saulteaux Language (Beauchemin, Ed.); Prayers, Catechism and Hymns in Chipweyan (Montagnais), etc.

G. L., O.M.I.

Beauval, Sask., Indian School



The Indian Missionary Record

Published monthly at the Qu'Appelle Indian School, Lebret, Sask.

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REV. G. L. LAVIOLETTE, O.M.I., Editor.

Cum permissu superiorum.

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FEBRUARY, 1940.

EDITORIAL

OUR YOUTH: SOCIAL AND ECONOMIC CONDITIONS

To the casual visitor interested in social welfare, our Indian Reservations present a varied aspect. He will see first of all the group of buildings of the Agency. To this is usually connected a large farm and garden where the Indians, under the guidance of the Farming Instructor, are engaged in producing a crop which will serve not only for relief food during the winter months, but also for seed requirements, and also as a source of revenue to pay for new farming equipment, a tractor, horses, etc. There also he will find a medical dispensary, where the doctor will hold his clinic; also, on most Reserves, a day-school, which also serves as a budding social center, and meeting room for a Homemakers' Club. The farm, in good years, will be an ample source of income. Besides this community work, the individual Indian has his own home, garden, farm, and perhaps he will be able to cut fuel wood, and hay, and sell his produce in the neighbourhood. The present economic depression, which affects specially Western Canada, has had its effect on the Indian's income. The impoverished farmers have suffered from the lower price of wheat and other farm products, the drouth has destroyed his hopes of an ample crop; the young men are finding it difficult to secure employment on the neighbouring farms; cutting wood brings in only very low income; all this spells a distressing situation.

The visitor, going about on the trails, will see, scattered over the Reserve, two types of homes. Some of them are well built, comfortable, well furnished and spotless; the barn is large, the garden well fenced, there are chickens and turkeys; and perhaps a few flowers in front of the house. He will also see many log-cabins, plastered with mud, some of them brilliantly white-washed inside and out, with curtains in the windows, substantial, if not expensive furniture, a small stable; other cabins, however, present a sadder sight: it is not the fault of the Indian Department, for they are willing to supply the lumber for flooring, roof, etc., but really to blame are the ones who seem satisfied with such dwellings, and who do not exert themselves overmuch, as long as they have their daily bread. We find the same conditions in those homes, as in our slums in large cities. Crowded in narrow quarters, having only the bare essentials to live on, how can such families progress and be an asset to their band?

Our young boys and girls, coming out of day or boarding schools, are confronted with a double problem: First of all — how shall they be useful at home until they are of age to begin on their own? Or it may happen that their parents can-

not give them full time occupation, or perhaps again they have no home to go to.

The boy's problem is to be able to earn sufficient money to make a decent living: that is to have three good meals a day, to have good clothes, both for work, and for Sundays, and specially to be able to save enough money in a few years to be able to make his own home, to establish his own farm, or learn a profitable trade. The boys come out of school at the age of sixteen; the average age at which they marry is around 23; but unfortunately in recent years most of them do not marry because they have not a sufficient income.

The girls are in a similar predicament; they should have an opportunity to earn money, if they cannot help at home, and save enough for their hope-chest, so that when they marry, they are in possession of a good supply of household essentials, clothing, etc., which will be a great asset to their new home.

It has always been the policy of the Indian Department to help the newly-wed with horses, and some farm implements, also with some furniture for the house, such as a cook-stove, a sewing-machine, etc. It has also been a policy with the Department to hire Indian help in preference to white help. This should be continued and done on a greater scale; Agencies, Schools, Hospitals have done it and the officials who have realized how great a help they are to their wards are most praiseworthy. The variety of occupations is not lacking, so that every talent can be usefully employed. The boys and girls who have been trained in school deserve a chance to make good later on. Boys I knew have made good as forest-rangers, gardeners, firemen, truck-drivers, farm-hands, bakers, mechanics, blacksmiths, carpenters, harness-makers; I know of some who are clerks in the civil service, or music instructors in Indian schools. Girls also have a wide scope of occupations for which they are prepared: stenographers, teachers, cooks, general maids, seamstresses.

The community work, whether it is farming, gardening, road-building, or contracts for wood, fish, hay, fur, etc., should be encouraged, because the Indians work well in groups, and generally are more remunerated when a larger project is undertaken. They are then not so liable to be taken advantage of by unscrupulous individuals who do not realize that when they cheat an Indian in a deal, they only add to their burden in taxes and also are destroying the efforts of the devoted officials of the Department.

G. L., O.M.I.

Father Buliard Recovering.

Father Buliard, O.M.I., of whom we wrote last month that he had been stricken in the far north, is now recovering in St. Boniface Hospital. On Dec. 13th he was flown from Chesterfield to Churchill, the next day he reached God's Lake, where bad weather delayed the plane for 6 days. On the 20th, finally the plane takes him to Lac-du-Bonnet, the Winnipeg air base for the North, and thence he reached the hospital by car, one month and a half after his accident. His hands are healing quickly, and he will be able to use them again.

- IN THE FIELD -

THE LATE GEO. S. DODDS

Mr. Geo. S. Dodds, Farming Instructor on the Muscowpitung Reserve, died, after a short illness, on Thursday, Feb. 1st, at the age of 62. He was buried in Lakeview Cemetery at Fort Qu'Appelle. The funeral service was held in the Anglican Church at Fort Qu'Appelle, and numerous Department officials, friends, members of the Canadian Legion, assisted.

Mr. S. Dodds was a veteran of the South African War, where he was decorated with the Queen's Medal; then he went overseas in 1916 as a private, and came back in 1919 as a Lieutenant. In 1921 he entered the Department of Indian Affairs at Saddle Lake, Sask. From 1923 to 1928 he was Indian Agent at Moscow, Sask.; from 1928 to 1934 he farmed in the Avonhurst district, then, in 1935, he was appointed farming instructor at Muscowpitang.

Mr. Dodds was very kind and obliging and we regret his death very much; we extend to the family our sincere sympathy.

ST. PHILIPS, SASK.

Hockey Activities.

Jan. 22. — In Kamsack's large covered rink, at 7 o'clock in the evening, the St. Philips School team matched the Kamsack Midgets in a tight hockey game. The St. Philips Maple Leafs, with half of their players smaller than those of the Midgets, kept the game well in hand most of the time; scoring the first three goals they were leading until the last three minutes of the third period. The score was then 4 to 2, suddenly the Midgets came from behind and banged two goals passed Albert Kishane, the Leaf's goalie, to end the period with a 4-4 deadlock. Going into the overtime our boys scored a lead but were again overcome at the last minute, losing to the Midgets 5 to 6.

Ernest Severight, Gr. VI.

Feb. 5. — Just as on Jan. 22, a truck and two cars took all the school boys and a group of Indians from the Reserve to the Kamsack rink to watch the St. Philips Maple Leafs play the Midgets again, this time in a revenge game. Our boys were sure to bring a victory this time, but unfortunately the Midgets had reinforced their line with some imported elders and took our chance away. The Maple Leafs played very well but lost 5-3.

Appreciation.—All the hockey fans who have witnessed the St. Philips School team in action this winter are somewhat amazed. The boys are really good, they are fast, they have a good tactical play, and are also clean sports. Their manager is proud of them and would readily match them anywhere with any other team of their size and age. Every Sunday the boys play against a team from the Reserve composed of ex-pupils; or against the Beaver Plains team; not once have they lost on their own ice.

School Brief. — On Jan. 25, a concert was given in honour of Father Principal. It was one of the most agreeable entertainments we have had so far. The variety of comedies, songs, and recitations were well rendered. The actors were helped greatly by their beautiful and unusual costumes, notably: the Fairy Queen, the Xmas Spirit, the Turkey, the Rabbit, Aunt Susan, and the Cobbler's dame.

MARIEVAL, SASK.

Severe Trials.

Many striking examples have been set to us since our last retreat. Even New Year's Day was a very sad one for Mr. Trottier's family, said Joe Vincent Lavallee. After a two days' illness Mr. Lorenzo Trottier's wife left this world and all her dear parents and friends who could hardly believe she was gone for ever. So short is life, so very little is done to us, and all is over, save our eternal reward if we have made a good use of our lifetime. — A week ago Mrs. Smoker also bid farewell to all her people, after having received the last Sacraments. Rev. Fr. Poulin from Le-stock was at the mission then and called on time; he addressed her in her own Indian language, very consoling words. — How lucky was she to have a priest at her bed-side, to bless her last moments. — This is the grace we should ask of God every day of our life.

School News.

On Jan. 6th, Rev. Father De Varennes had a telegram from his home. His aged father was dangerously ill; immediately he left for Quebec, where he was anxiously awaited for. He had the consolation to see his old father alive and to enjoy a good and long chat with him; he also had the privilege of celebrating Holy Mass twice in his father's private room. He met all his relatives and especially his brother who is a parish priest, 20 miles distant from his paternal home.

On Jan. 23rd our Principal came back to us after 17 days' absence. Meanwhile Rev. Father Boyer from Lebrét was in charge of the Mission. The white-haired and devoted Missionary had a chance to recall to mind his former period of service as Principal of the school in the year 1917.

Rev. Father Poulin spent over a week with us and went on a mission to Goose Lake, with the "Bus" loaded . . . with boys and girls from that reserve, overjoyed at having such an opportunity to visit their parents. — "It was indeed a very nice day," said Alma Acoose, "and every one enjoyed it, old and young, big and small; everybody amused themselves very well." The afternoon was filled with merriment and joy, and we only wish for another nice day like this, owing many thanks to Father Poulin.

On Thursday, Jan. 11th, Leona Rainville, a 12-year-old girl, crushed two of her fingers. The next day, which was her birthday, she was taken to the Hospital. All her little friends would go and see her as she dressed up and would give her candies. A very sad birthday present, would say Loraine Del. and Viviane Trottier who begged her grandfather for a stamp in order to mail a letter to her little friend the week after. Leona is now with us and follows her class work, her right hand well healed.

One day we had a big Auction Sale in our class room. We were all happy and quite rich, too. The good marks we had had in our writing-book (from Sept. to Christmas) were the dollars we had to spend. Rev. Father Principal, two Fathers from Lebrét and all the Sisters were present. All the faithful and industrious pupils had a smiling face on and very bright eyes, too, for a little store had been put up close by the teacher's desk, in front of the blackboard, where one could read: "No excellence without toil." — How anxious we felt to hear Father read our Promotions to higher grades and finally our Total Amount and Net Balance. — Father Principal

appointed Father Major as Auctioneer and he easily performed his task making us feel at ease, even bidding for us. At last, our Principal sent for a box of chocolate bars. Everything was very sweet, as you can see, and Father said we could have another similar party next June. Judge of the application of one and all to win many dollars for the next sale. Wouldn't you like to come and watch for those who have no fine to pay? Three girls were given each a special prize for such honorable mention: Harriet Lavallee, Mary-Alice Sangwais and Lilly Sangwais.

To celebrate the anniversary of the foundation of the Oblate Fathers' Order, on Jan. 25th, we had one hour holiday and our girls' keeper took us all to the Day school where we could enjoy ourselves sliding down a small hill near by.

FORT FRANCES, ONT.

School and Mission News (Margaret Bruyere)

A Christmas Surprise.

In the past years our Christmas vacation began on Christmas day after High Mass. But this year we were happily surprised to see the children of Manitou leave here on Saturday 23rd for a week at home. I appreciated the privilege of going home very much, and I am sure my school-mates enjoyed it, too.

Midnight Mass

Before Midnight Mass we gathered in the basement of the Church, to be ready to form a procession, going around in front of the Church while singing carols in Sautaux. It was the first time we did this. After we went in the Church, Fr. Principal began the High Mass at which Fr. Dumouchel preached a very interesting sermon. After the Masses were finished as we went out, shouts of "Merry Christmas" filled the air, and both young and old were very happy.

A Happy Death

A nineteen-year-old boy came to our school on the 11th of January. He was living thirty miles away, and he was very ill when he begged from his step-father to be taken to the Mission school to be looked after.

Having arrived at the school he was given medical attention, and then feeling his last hour had come, he declared he was happy because he would soon go to his Father's home. That same evening, about 8 o'clock, he felt weaker, and the sister who was nursing him called Fr. Principal to administer to the sick boy the last Sacraments. Sisters and children were kneeling, reciting the prayers for the dying, when he calmly expired. We added an act of thanks to God for having granted his loving son the great favor of such a happy death.

FILES HILLS COLONY

The sport committee has bought all the equipment needed for their hockey club, and have put up a rink.

The Women's Club has elected new officers: President, Mrs. George Desnomie; vice-president, Mrs. J. B. Desnomie; secretary, Edna Dumont.

The C.I.C. holds its meetings regularly. A lecture is given to them each month by a professor of the Lebrét Seminary.

Red Cross activities are engaged in all over the Reserve.

PIAPOT HOMEMAKERS' CLUB

The women of Piapot are taking great interest in their club. Our first meeting for 1940 was on January 17th, at the home of Mrs. Crowe.

We do our best in helping the old people, so we ordered fifty yards of good heavy dark flannellette, and this was divided among them, and we hope to continue helping them.

In our last meeting we talked of helping the Red Cross, such as making aprons and pillow cases, and many other things, these to be sold, and the money to go to the Red Cross fund.

Piapot Christmas Tree

December 20th, 1939, was the day Santa Claus was invited to our new hall.

The hall was prettily decorated, and the Christmas trees well loaded with toys of all kinds.

As our guests were: Dr. and Mrs. Thos. Robertson of Regina, and Mr. Frank Booth, Indian Agent of Muscow, Sask.; Mr. and Mrs. Hough of Muscow, and Mrs. G. Dodd; also Mr. and Mrs. J. Hubick. Lunch was served to the staff, and also to the whole band. A little later Miss Lucas drove up from the Hospital, with three of the Piapot children who are under treatment there.

The program started at 10:30 a.m. An address of welcome was read by Mrs. Frank Francis in the name of the Homemakers' Club, and another by Mrs. Gabe Lavallee in the name of the whole band. Then a song was sung by Mrs. Francis and Mrs. Lavallee.

Dr. Robertson gave us a nice speech, and the Chief gave a speech, too.

After the program, everybody, young and old, got a present from good old Santa Claus, and the conclusion of such a good time was by singing: God Save the King.

Submitted by Flossie R. Thunder,

Secretary, Piapot Homemakers' Club.

PASQUA RESERVE

Moscow, Sask.

Two recent meetings of the Homemakers' Club held at Pasqua, on Jan. 29 and Feb. 7, had a good attendance, notwithstanding the fact that there were quite a few cases of illness in the homes.

The women are making men's shirts, children's clothes, moccasins, all to be ready for a spring sale. Every member is enthusiastic about the work accomplished at the Club. Mrs. Peter McDonald is a very efficient president and never misses a meeting.

As soon as the weather permits there will be a meeting every week.

STANDING BUFFALO RESERVE

Fort Qu'Appelle.

The Homemakers Club resumed its activities this month. Six quilts are being made, and a number of men's workshirts. A sewing machine, donated by a friend, is a very welcome help to the Club, and is greatly appreciated by the members. In March summer clothes and dresses will be made for the children, to get them ready for the Easter Fashion Show . . .

PIAPOT RESERVE

The ladies had the very commendable initiative of organizing an Altar Club, to look after the Chapel. They have appointed a committee to look after the cleanliness, decorating, supplying fuel, etc., to the Church.

LEBRET, SASK.

The picture is that of the R.C.M.P. Band, which many of us have heard last spring on the occasion of the King's visit to Regina, and which, after having attended the New York's World Fair, is now stationed at Ottawa.

Our Indian boys aim to attain the same standards of musical efficiency as that of the better junior bands in the Province. We now have a Senior Band with a membership of 28, which plays standard marches, popular music, as well as light classics and a few modern selections. The age of the members ranges from 11 to 16. Two instructors, Mr. H. McCue, for the Cornets and Altos, and Mr. J. Tomczak for the Reed instruments and Flute, assist the conductor, Fr. Laviolette, who gives lessons to the Trombone, Bass and Percussion players. Two rehearsals are held weekly.

A Junior band, numbering 16, is trained by Mr. McCue, and after three months' training they manage to play easy marches and waltzes. They are graduated to the senior band as soon as there



are vacancies. Their age is from 8 to 12.

The boys are looking forward anxiously to the spring season when they expect a number of engagements which will reward them for their continued efforts during the winter months.

Other Indian schools have successful bands or orchestras, such as the Cecil Jeffrey School at Kenora, Ont., and the Coqualeetza School in B.C.

LEBRET SCHOOL

Recent visitors at the school were Dr. T. Robertson; also Rev. Mother Assistant from St. Boniface, who was taken to the Fort Qu'Appelle Hospital, and admired its splendid organization.

The offices and visitors' rooms, as well as the dining rooms at the school are being decorated; the stencil work is in very good taste, and makes all these rooms more pleasant to live in.

A card party now and then, film-slides, bingo games, hockey and band practices seem to keep all the children interested, so that we can hardly realize we are only a month from spring . . .

HUGONARD

Sleep, gallant warrior sweetly sleep!

Thy head upon the prairie laid.

Leave others now thy watch to keep—

Nor shall thy fragrant memory fade.

O'er thy head the breeze is sighing

Gently, as the day is dying.

Thine not to seek a world's renown.

Unknown and poor thou wouldst remain.

Thine but to labor for a crown

Of charity which none might claim.

On the Master's business going—

Love and kindness ever showing.

Thou wouldst not, yet it spread afar

That flame of zeal thou couldst not stay.

Too great thy heart thy deeds to mar

By hiling them from light of day.

In thy love so self-effacing

Still sublime and all-embracing.

Oh Red Man's Friend so kind and true!

In whose brave hearts thou livest yet.

Some graceful monument is due

That after-times may not forget

Thy kindness to thy children sleeping—

Ever green thy memory keeping.

Sleep on, brave heart, oh gently sleep!

Forgotten now the weary years.

From all thy hardship shalt thou reap

The joy which thou hast sown in tears.

Angel voices softly stealing

Like sweet bells at even pealing.

Brother Reginald.

PRAY FOR EUROPE

From the Holy Family Bulletin of St. Louis comes this timely Catholic viewpoint on the war:

"War in Europe from whence we all hail. War! It has been called the scourge of God. Because nations bring it down upon themselves, by giving themselves over to those two great vices, that wreak the greatest havoc upon this earth: greed and pride.

"War! It is not ours to judge which nation is the guilty one. At that the question can only be: Which is the more guilty one, and what man can judge, when facts are presented or concealed, colored and exaggerated, according to the national sentiment, the partisanship, the prejudice of the speaker and the writer in newspaper and magazine. Only God can look into the hearts and minds of men. To him belongeth judgment. Not to us. Ours only it can be to remember that we are one bread in Christ, one Body in Christ, brothers and sisters in Christ with practically all of the Polish people, the great majority of the French, many of the English; that we become anew one body with them in Christ as they and we knelt at the Holy Table last Sunday last month, in the past year.

"And so, let's remember when we pray with the Church for peace, that we and they are praying together, and those of us who use the missal, let us, whenever the ordo permits, add the prayer from the Mass for peace to the other prayers of the Mass. And let's often say, as we think of those falling now on the battlefields of Europe: 'Eternal rest grant unto them, O Lord.'"

To a world torn by war and rumors of war, Pope Pius XII has issued his first encyclical: *Summi Pontificatus*: a message of peace and paternal guidance, and fearless diagnosis of the errors that have brought men and nations to the present catastrophe. Stern denunciation of totalitarian paganism is coupled with a determined exhortation to Christians the world over to rouse themselves to save the remnants of civilization and religion before even greater disaster overwhelms us.

CATHERINE TEKAKWITHA



The Lily of the Mohawks

2. The Orphan.

The Iroquois were very proud of their skill to build "long-houses" with accommodations for 5 to 20 families. A passage-way in the center divided the building in compartments on either side, and in the center were fireplaces. Adults slept on a platform or on the ground, and the children were in bunks.

Like other girls Catherine had to work in the fields at an early age. She was also skilled at making decorations of wampum, and at sewing and adorning moccasins. She was noted for her obedience, meekness, cheerfulness. She was kind to her companions and very generous to them. At the age of ten she was already a real helper at home, hauling water and fuel, cooking the "sagamite", drying the blue-berries, storing corn in the hollow tree-trunks, drying and smoking hides.

During the year 1666 great events came to pass at Kanawake. As the Indians were preparing for the Feast of the Dead, Catherine was preparing a ceremonial for her uncle who suddenly entered her hut, and very excitedly ordered her out to help filling the village's water-barrels. This meant a great emergency: news had just come that the French were to attack the Iroquois. The warriors held a meeting. The women had to store all food in the long-house, repair the stockade and haul water in order to put out any fire. Then the men feasted on dog-meat, which they believed to give them greater courage and painted their faces red.

* * *

3. War Comes to Kanawake.

The French had decided to obtain peace once more with the restless Iroquois, and their only means of having it was to throw terror among their enemies. Too often had the Indians tortur-

ed and killed men, women, children, even the missionaries, laying waste and empty colonies and villages. Too often had they torn the treaties signed with the Governors de Tracy, de Courcelles and Talon. A small army of 700 French soldiers with a few hundred Hurons and Algonquins who were friendly to France formed the expeditionary force, boarding a flotilla of 300 canoes, and having with them two big field guns.

On a dark and stormy night the small army surrounded Kanawake and were advancing slowly at the sound of their drums. But none could be seen, as they were hiding behind the trees. After a fearful suspense, the frenzied Iroquois could hold no longer. One of them cried out: "Let us run away." This caused a panic, and every one fled in the darkness to save their lives. Catherine was dragged by her uncle, a rope tied to her wrist, out to safety. When the soldiers entered the village, at dawn, only a feeble old Iroquois was found, hidden under a canoe.

—Father Guy, O.M.I.

(To Be Continued)

THE BIBLE HISTORY IN SAUTEUX LANGUAGE

The Magi (Math. II, 1-12)

Jesus ki nitawikit Bethleeming Juda otenang, megwa Herod Kitci okimandang, nibwakawini-niwok, wabanong ondiwabad, Jerusalemming ki pi tagucinok, oho iji kakwetwewad: "Ande nanda eyanit Judawiniwok o kitci okamamiwan nomaya iko ka nitawikit! Ot anagon wabanong nin ki wabamimanan, ambe wi manadjiayang oho wendji pi ijayang." Api dac Kitci Herod ihi iji nondang, ki kitci migockatendam tako kakina Jerusalem otena. Kaye ka mawandjihad kakina o k i m a pakidjigewininiwan ojibihigewinininan kaye o ki kakwedjiman ande wa taji-nikiniban Kristan. Oho dac o ki iji nakwetakon: "Bethleeming, Juda otenang," minange, nacke sa oho ka ijibihiget nikadjimohikowinini: "Kaye kin Bethleem, Juda otena, kawin ki mamawi nond kit inendagosissi apite kakina Juda ot ot enaman, minange kin ta pi ondjik okimakan ke tibenimad nind ancinabeman Israelan." Jikwa Herod o ki nijike wabaman ini nibwakawininiwan, kaye o ki maninwakadji-kakwedjiman anin api mwetc ka wabamanit anagon; ambe Bethleeming ijininawad aho o ki inan: Madjak, weweni kakatwetwewad ahaw abinodji, ambe ki mikawek, kikendamihicik, kaye nin tibinawe tci awi manadjihak. Ka nondamowad dac ihi ikitonit Kitci okiman ki ani-madjaw; kaye cemak minawa wabamawat ini awangon wabanong ka ki wabamawad, o ki nikanitamakowan, kaye panima tagocinowad ima abinodjian eyanit, ki kipidjissewan. Ki kitci mienwendamok apitec api minawa wayabamawad ini anagon. Kaye ka pindikewad wakahiganing, abinodjian tako okin o ki mikawanan, kaye odjindjingwanapiwad o ki manadjiawan; ka pakahamowad dac o wenotisiwiniwan, o ki okitcitawian osawaconian, mino makassikaya meno makosinit pikiwan Ki iji ondjihikowisiwad dac pawatamowiwining minawa Herodan tci nandawabamassigwa pakan ki ani iji kiwewok ot akiwang.

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"Being everlastingly on the job beats carrying a rabbit's foot for luck."

In Memory of Fr. J. Hugonard, O.M.I.



I went to the Industrial School in Le Bret in 1886. This school was erected by Rev. Father Joseph Hugonard, who was also its first Principal. He was very kind to the Indians and seemed especially devoted to us children.

I was seven years old, I remember, when my father, one cold winter day brought me to school. He was crying; at first, I did not know why, but it must have been because he was bringing me to school. It was not without cause that his heart was filled with sorrow, for my sixteen-year-old brother, who had attended school for three years had contracted an illness and died. He is buried in the Old Church Cemetery. It was not until a year after this that my father consented to allow me to attend school. This brother I spoke of used to drive for Rev. Father Decorby, who was our first Missionary. Fr. Decorby spoke in our language.

My father told me of the nice big house where he was going to leave me. He said: "They will teach you to read write and speak English." When I questioned why, he answered: "The whites are steadily coming in, it will not be long until they surround us, then you will be prepared." I often think how true his prophecies were. Many times over I have thanked my father for allowing me to attend school.

"There is a good Priest in charge of the school," he said, "who, when I visit the school, feeds me well and gives me tobacco to smoke. There are kind Sisters, too (Winyan-wakan, he called them), to keep you clean, they will give you good clothing." He instructed me to be obedient to the Sisters, who were to teach me many useful things.

Although my father was a real pagan, he noticed many of the religious rites. He remarked that the Winyan-Wakan always wore a cross, so they must be very good. He mentioned that they always prayed before they ate, and asked me to watch carefully so that I might learn to make the sign of the cross. We, ex-pupils, old and grey-headed as we are, thank our Almighty God for his blessing and teachings. May we benefit from what we were taught and pass it on to the future generations. My three boys and four girls were brought up in the Le Bret school and I am proud to say they were good and pious in their religion. I only hope that they realize the advantages of an education and will take an example from us older folks and continue to send their children to the Le Bret school.

Tears stream down my cheeks when I write of the olden days, when our parents used to visit us. Our first principal who took such good care of our bodies and souls, had a great love for our old parents, who have long since gone to the Happy Hunting Grounds. If it all could happen once more

On Feast days we would all crowd into the parlor. Father Hugonard would greet each one as they entered, saying: "Was'te, Was'te," and speaking to them in their own language, never missing one of them, shaking their hand. It was a wonderful Priest we had in our first school days. Sometimes he would go to the gate to meet them, when he was working in the garden. Sometimes he would be absent for a week at a time. We missed him very much and would ask the

Sisters where he was. They would answer, saying: "Father was out on the Reserves, converting the Indians, teaching them the will of God." I think he baptized thousands. We know that sometimes he would bring back two or three Indians with him. They would stay at the school for a week, learning to pray and getting ready to be baptized.

Rev. Father Hugonard had put up shops, a Carpenter, Blacksmith and Tinsmith; also a Bakery. Some of these buildings still remain. After the children had finished their grades in school they would attend classes in these shops, learning the trades, so that they might be better fitted to take their places with the white people. He would supply tools for those he knew would be willing to work. Four of our Sioux boys were carpenters, they learned to build houses and made a good living for themselves.

It was in the year 1894 when they erected the Cross on the hill, above the Shrine at Le Bret. That year Rev. Father Martinet came all the way from France to visit Father Hugonard and his children. Father Principal had all the Indians gathered at the school to welcome him. They put up the tepees in the yard around the school. We had a parade up the hill to the Shrine and in the evening we had a concert in the hall. Each Reserve had a representative make a little speech of welcome to Father Martinet. One of our old-timers, called Lasuisse or Wacinnewaste, spoke for our Band. He spoke in Sioux and Father Favreault interpreted for him. He said he was speaking for Old Chief Standing Buffalo who was too old to speak for himself. He told of how old Standing Buffalo and his friends travelled from Wood Mountain to Fort Garry in carts to ask for a Reserve where they could stay quiet and live peacefully. They were given the Standing Buffalo Reserve where we are now residing. He told Father Martinet and Father Hugonard how much they appreciated the fact that their children could be brought up in the Le Bret school and receive an education.

All those who attended the school when Father Hugonard was Principal will remember how well they were treated. We were all like brothers and sisters. We all had the same chance and it was our own fault if we did not benefit from the things they taught us.

Today a new school stands at Le Bret, with a different Principal, who is also very kind and good to the children. The new school is modern and our children and grand children must be very comfortable there. Everything is very nice.

Now to come to the end of my story. We should never forget Rev. Father Hugonard in our prayers, for founding the school, which we hope will always stand for the children he loved so well. I am sure that he must be a real Saint in Heaven. I recall how he used to come to the Reserve every Fall asking for the children who were of school age. He used to always carry tobacco and lunch for the old folks and sweets for the children. He promised that whenever any of our children took sick that we could come and stay there until they were well again. This pleased our parents very much, and they were willing to let the children go to school. May he rest in peace, he who was so good to us when he was living.

Mrs. Louis Tawyaka,
Standing Buffalo, Sioux Reserve.

THE LAST MONTH OF WAR

Jan. 5: Leslie Hore-Belisha is re-placed in the War Ministry by Olive Stanley.

Jan. 27: Finland reports "greatest victory" in its war with Russia. Four Red divisions in the Lake Ladoga area are said to have been rounded, with 5,000 killed and 15,000 wounded or prisoners.



CHURCH CALENDAR FOR MARCH

March 17: Palm Sunday; also feast of St. Patrick. The blessing of Palm on this Sunday and the procession which follows it are in remembrance of the solemn entry of Jesus in Jerusalem, and the homage with which the Jewish people greeted him.

March 19: St. Joseph; the foster father of Our Lord. From this title St. Joseph derives his high dignity. This year this feast is removed to April 2nd on account of its occurrence on Tuesday of the Holy week.

March 21: Holy Thursday: Commemoration of the Last Supper of Our Lord Jesus Christ.

March 22: Good Friday: The day of the Death of Our Lord. A most solemn day, in view of the unbounded grace made available through Jesus' death on the Cross.

March 23: Holy Saturday: Blessing of the fire, the Easter candle, and of baptismal water. The vigil of Easter (formerly this service was not held until nightfall of Saturday as a fitting preparation to the great feast of Easter.

March 24: Easter Sunday: the Resurrection of Our Lord. The greatest and most glorious feast of the year. It is the resurrection day of the whole world, as Jesus has revealed Himself and put to naught all the plans of the enemy. Jesus rising from his grave soars aloft in a heavenly aura of victory on the heights of Jerusalem.

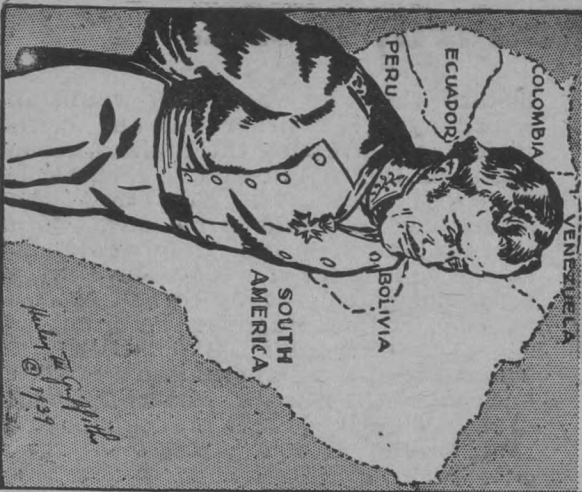
March 25: Annunciation Day: Moved this year to April 1st.

Valiant Lives

SIMON BOLIVAR

By Griffiths

PAN AMERICAN UNION WAS THE VISION A CENTURY AGO OF SIMON BOLIVAR, LIBERATOR OF SOUTH AMERICA. THE FIRST MEETING HELD IN PANAMA, JUNE 22, 1826, DELEGATES ARRIVED AFTER IT'S CLOSE..



BORN AT CARACAS, VENEZUELA, JULY 24, 1783, THE ARISTOCRATIC PATRIOT VOWED IN 1805 TO FREE HIS NATIVE COUNTRY FROM SPANISH OPPRESSION. A VISIT TO THE U.S. DURING JEFFERSON'S PRESIDENCY STRENGTHENED HIS RESOLVE. IN 1811 BOLIVAR BEGAN HIS AMAZING MILITARY SUCCESSES. HE WON INDEPENDENCE FOR VENEZUELA WITH THE BATTLE OF CARABOBO IN 1821..

BEFORE HIS DEATH IN 1830 HE WON FREEDOM FOR NEIGHBORING STATES DESPITE ALMOST INSURMOUNTABLE OBSTACLES. AN IDEALIST, HE UNITED THE YOUNG REPUBLICS ONLY TO SEE HIS WORK UNDONE BY UNSCRUPULOUS LEADERS. DISILLUSIONED, HE DIED AN EXILE. HIS AIDE-DE-CAMP, THE IRISH GENERAL DANIEL O'LEARY, WAS LOYAL TO THE END. POSTHUMOUS HONORS HAVE BEEN ACCORDED BOLIVAR THROUGHOUT THE WORLD.

